

CHRISTIAN SECRETARY.

PUBLISHED BY PHILEMON CANFIELD, UNDER THE PATRONAGE OF THE CONNECTICUT BAPTIST CONVENTION.

"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

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From the Baptist Repository.

CONDITION OF AMERICAN BAPTISTS.
EFFECTS OF NEGLECTING TO PROPERLY SUPPORT THE MINISTRY.

All who believe the divine origin of Christianity will readily admit that the ministry is a vocation second to none in dignity and usefulness, in labors and responsibilities. And yet it is questionable whether the ministers of any communion in this country, are as well rewarded as men in other professions, like Physicians, Lawyers, and teachers in Colleges and Academies. In the Baptist denomination, the instances are rare in which its ministers are as well supported as those with equal qualifications in most other communions. We have asserted in a former number, that there is an utter fault in the denomination in neglecting to suitably support its ministry; and if the principle is admitted, that ministers are entitled to such a reward for their services as their talents and industry would procure in any other employment—no one acquainted with the case will doubt the truth of the position. With few exceptions, those who are educated might greatly improve their pecuniary circumstances by becoming teachers, or entering into some other business. Baptist ministers who devote themselves to the work, receive generally a less reward than mechanics, and it should be considered, that, probably one half of the ministers in the denomination receive no stated salary at all, the scanty pittance afforded them being the precarious donations of individuals acting without system and without concert.

The evils of this state of things are numerous, and some of them of great magnitude. And while some of these will be considered, we earnestly solicit the particular attention of all those who are desirous of the permanent and increasing prosperity of the denomination.

The deleterious influence of such neglect is seen in relation to candidates for the ministry, affecting the number and the qualifications of ministers. It has a tendency to prevent proper persons from entering the ministry. Our views of the nature of a call to preach, which have been given and need not be repeated, evince the fact, that while some wrongly intrude themselves into the ministry, others wrongly neglect to preach the Gospel. Now, it is known that many hopelessly pious parents have expressed a strong reluctance to have their sons engaged in the ministry, in view of the aim of certain poverty which that profession will entail upon them. And it would not be remarkable if the young men themselves should feel the force of this objection, and if, wholly unperceived by themselves, it should bias their judgment in settling the question of duty, when comparative ease and competence are on the one hand, and labor, responsibility, and poverty on the other. True, higher and other motives should influence men in such a case, and we hope that ordinarily they do so; but we are aware that the heart is deceitful, an interest blinds the judgment; and we contend that in this case, a young man is placed in unfortunate circumstances for a right decision. But this neglect perhaps still more injuriously affects the future ministry by discrediting a young man, from the best motives has determined to give himself to the ministry, from obtaining a suitable education for the work. What inducement has such a young man to submit to years of painful study, to brook much opposition, to suffer much from grinding poverty, or to expend his moderate patrimony; while instead of any human prospect he shall receive the least advantage from the sacrifice, he may probably apprehend that such education will prove, not a recommendation, but a serious obstacle to his acceptability and future success? To say the very least, there is wanting in the case of such a young man one of the powerful motives which stimulate the young to cultivate the mind by education as a preparation for future usefulness. It is also worth the inquiry, whether this neglect to duly support the ministry, has not indirectly tended to encourage the introduction of improper persons into the ministry. The churches have rightly judged that no lucrative motive could induce men to wish to enter the work, but they have neglected to inquire whether some other sinister motive may not have done it. Fame is perhaps as powerful a motive of human action as any may, and there is always a degree of reputation which attaches to the ministerial office and character. A young man, who mortally dreads bodily and mental exertion, may think the ministry a cheaper way to the object of his groveling ambition, than any other employment. It is probable that the mistaken notion respecting a call to preach, has contributed to add the introduction of improper candidates; for supposing this to be a mysterious business about which they tacitly acknowledge their inability to judge, they, lest they should sacrilegiously reject one whom the Lord had sent, take what they deem the safe course, and give their approbation, with little inquiry into qualifications. Whether we have rightly judged of the cause or not, it is certain that in many churches, almost any one gets into the ministry who desires it; and that as a consequence, a large number are found in that sacred office, who exhibit no proper qualifications for the work, and are a mere dead weight upon the church. They are in the way of better men, and commonly oppose all improvement of the ministry under the specious pretense of preserving evangelical purity, but really because they very sagely judge, that if more intelligent

men are introduced into the ministry they will be eclipsed and their factitious consequence diminished.

Such are some of the deleterious prospective effects of neglected ministerial support on the future ministry. An examination will show still more numerous and more injurious effects on those who are actually engaged in the sacred work. Such examination will be attempted in a future number.

The following condensed view of the religious denominations in this country, is copied from the Baptist Annual Register.

Regular Baptists in America.		Assoc.	Church	Vt. Ch.	Or. Min.	Baptized	Communi-
United States and Territories,	Prov. Canada and New Brunswick,						
392	5,992	3,96	623	41,188	34,450	1,397	1,397
2	37	32	21	211	211	1	1
25	5	13	9	33	33	1	1
24	39	11	9	61,930	61,930	2,338	2,338
Total	303	5,458	3,409	618	41,755	40,862	1,397
Other Sects of Baptists,							
Sixty-Seven,	32	2,446	2,446	618	41,755	40,862	1,397
Six Principle,	23	11	12	9	613	4,258	1,397
Free Will,	23	11	12	9	119	2,337	1,397
Grand Total	516	294	312	2,000	25,716	24,531	1,397

From the foregoing it appears that upwards of 41,400 have been joined by baptism to the regular Baptist churches in the United States during the last association year; and that 2,436 of those churches are of course of persons. By reference to the preceding Table, it will be seen that no return for 1,324 were received by the actual number. The probability is, that about 30000 were baptized.

tions; 3,962 families; 12,033 communicants; 1,573 catechumens. The next meeting (the thirty-second) of the "Associate Synod of North America," is to be held at Canonsburg, Penn, on the first Wednesday of October, 1833.

German Reformed Church.

Total, 160 ministers; 602 churches or congregations; 17,333 communicants.

New Jerusalem Church.

The fourteenth General Convention was held in Boston, August 16, 1832. Total, 20 ministers, 25 congregations, and 5,000 population.

Evangelical Lutheran Church.

Total, 7 synods, 205 ministers, 1,200 congregations, 44,356 communicants.

Other Denominations.

Unitarians, 130 churches, 150 ministers, 160,000 population. Cumberland Presbyterians, 60 ministers, 100 congregations, 19,000 communicants. Friends, 400 congregations and 2,000 population. Various sects of Baptists not included in the preceding tables, 400 ministers and 700 churches or congregations. Universalists, 100 ministers, 600 churches or congregations. Unitarians, 3,000 or 4,000 communicants. Associated and other Methodists, 350 ministers, 35,000 communicants, 17,500 population. Roman Catholics, 500,000 population.

BAPTISTS THROUGHOUT THE WORLD.

ENGLAND.

The annual meeting of the ministers and members of the Baptist denomination, was held in London, June 20, 1832. A report was read by Mr. Belcher, who had been appointed to draw it up, respecting the state of religion in the denomination at large. It presents a comparative view in 49 countries, of the churches in 1790 and 1832. The number of churches in 1790 was 312—pastors 266. In June 1832 there were 926 churches, 768 pastors. The Lancashire and York-in-Essex Association comprises 51 churches, and 3,678 members. If we calculate 72 members as being the average number in each church, which is true in relation to the association just named, the Particular Baptist communicants in England will amount to a fraction over 66,000. Their principal institutions for the extension of the knowledge of Christ are as follows:

The Baptist Fund, established in 1717, for the purpose of affording aid to the poorer churches in the country, of educating pious young men for the ministry, and of furnishing ministers with books. To these important objects it continues to devote about \$12,000 annually.

Academies.—That at Bristol has existed ever since the year 1750; the other three—at Bradford, Stepney, and Abergavenny—have all originated within the last thirty years. Together they devote about \$17,500 per annum, to the great object. It is supposed that not less than 330 ministers, who were educated at these academies, are now laboring in different places as pastors of churches.

Besides these, the Baptists in England sustain the Foreign, Home, Irish, and Continental Missions, and the London Building Fund, at an expense of \$30,000 per annum.

The Baptist Home Missionary Society had, during the year ending June 1832, nearly 100 agents engaged in publishing the glad tidings that bring glory to God in the highest, and on earth peace, good will towards men.

The origin of the Baptist Continental Society is of recent date. Its first annual meeting was held in London June 22, 1832. Another Continental Society is known to have existed for several years, but its operations have been notoriously feigned by the adoption of a plan of proceeding which has precluded many important and scriptural methods of execution, and restricted the efforts of its agents almost entirely to the simple publication of the "Gospel." Our English brethren, believing that the society which would effectively operate in spreading the "Gospel," should have missionaries qualified to administer ordinances and establish churches, believed it to be their duty to organize this new one; and "though their primary aim will constantly be to win souls to Christ, yet they deemed it their duty, on every fit occasion, to inculcate their peculiar sentiments with an unfettered freedom."

The Baptist Irish Society has been in existence 13 years. Through its instrumentalities, it is computed that one hundred thousand children and adults have been instructed to read the Holy Scriptures. It supports at the present time 91 day schools, containing upwards of 9,000 poor children, principally Roman Catholics, and from 20 to 30 evening schools for adults, which averaged during the last winter 700 in attendance. The Society has employed for a considerable period about 50 Irish Scripture Readers, some of whom are devoted entirely to the work, and others are employed on Lord's days only. Six English ministers superintend the schools and Scripture Readers, and preach the Gospel in extensive districts. The expense of these various and interesting operations averages annually upwards of 13,000 dollars, for which the Society is entirely dependent on voluntary contributions. Rev. Stephen Davis, collecting agent for the Society, is present in this country. His labors among the churches have been very acceptable, and his solicitations for pecuniary aid have been liberally met.

Baptist Foreign Missionary Society.—The operations of this Society in the Island of Jamaica have been already noticed. Its missions in the East Indies are exhibited in the annexed table:

STATIONS.		MISSIONARIES.	
Calcutta,	1	William Yates,	
Circular Road,		W. H. Pearce,	
Do. Lal Bazar,		James Penney,	
Doorgapore,		W. Robinson,	
Howrah,		George Pearce,	
Bonstallab,		James Thomas,	
Cuttawa,			
Soory,			
Monghyr,			
Digah,		W. Carey, Jr.	
Agmure,		J. Williamson,	
Ceylon, Colombo,		Andrew Leslie,	
Do. Hongwell,		William Moore,	
Java,			
Sumatra, Padang,		J. Carey,	
		E. Daniel,	
		H. Siers,	
		G. Bruckner,	
		N. M. Ward,	

Besides the missionaries named in the preceding table, the Society employs native teachers, catechists, &c. where such assistants can be made useful, and suitable persons obtained. There are at least 20 leaders attached to the various churches, who may be regarded as usefully performing the work of catechists.

This Society has another station in America at Belize, Honduras. Rev. Joseph Bourne, missionary. The annual expense of this station, including that of Rev. Joseph Burton, at Vanchionneal, is \$1,300. The annual expense of the Jamaica mission is about \$16,000, and that of the East Indies \$16,000—\$36,000.

Associate Presbyterians.

Total, 9 presbyteries; 73 ministers, 150 congregations.

Whole No. 581.

Serampore Missions.

"In 1827 the brethren at Serampore withdrew from their friends in England. Some misunderstanding had existed between them, in reference to the tenure on which the premises at Serampore were held, the college which the brethren had there erected, chiefly for literary objects, and the support required for the out stations, connected with Serampore. A protracted correspondence took place, at different times. In March 1827, a final and amicable separation took place. The Serampore brethren have now 13 stations—Serampore, Dum-Dum, Barripore, Jessor, Burman, Dacca, Assam, Chittagong, Arracan, Dangapore, Benares, Allahabad, and Delhi, with seven subordinate stations. There are 17 European and Indo-British missionaries, and 15 native preachers; 46 persons were received into communion in 1829—The annual expense of the missions is about 15,000 rupees (\$7,500). The college at Serampore is in a flourishing state." Its annual expense is not included in that of the missions. Translations of the Scriptures into several of the more important languages of the East, have been made by the Serampore missionaries.

London Bapt'it Building Fund.—The English Baptists, who associated more than seven years since in the business of assisting poor churches to build houses for public worship, have paid for this object since December 1829 the sum of \$8,333 for 32 cases in which assistance had been requested.

WALES.

In 1801 there were in Wales 93 Baptist churches, which contained an average of more than 1,000 members each. During the four subsequent years there was a very great increase of churches and members, and for two or three years past very large additions have been made to the churches. The churches generally are comparatively large. In 1811 one of them, called the Tradegar, contained about 1,400 members. In 1817, the Welsh Association, which had existed 39 years, was divided into three associations. In 1831 the whole number of churches in connexion with these associations was 224, and that of settled pastores was 201. Besides these there are several other Baptist churches in Wales. According to the best information we can obtain, there are at the present time in Wales 30 Baptist meeting houses, and about as many other stated preaching places for lectures on Sunday and week day evenings, which are regularly supplied with the preaching of the Gospel by Baptist ministers, not once a month, but every week, and in some places three or four times a week, besides Lord's days. This is owing not only to the number, but also to the diligence of the Welsh preachers, and to a plan which is adopted to delay their travelling expenses, as well as an acknowledgment of gratitude from the churches for their labors of love. Although the Welsh churches do not give much to their ministers, yet an instance has never occurred of their letting a regular minister in good standing go from them without giving him something.

The travelling preachers receive a stated sum for each sermon, so that a man of strong constitution who can preach twice every day, as Christians Evans, John Elias, and others do, would receive a considerable amount for his services. For this purpose the churches have a fund, or treasury, into which the people cast their contributions, so that no collection is made when the minister is present. The whole number of Baptist communicants in Wales is about 33,000.

General Baptists in England.

The sixty-second annual session of the General Baptists in England was held at Boston, Lincolnshire, June 29—30, 1832. The number baptized during the associational year was 551. The whole number of churches in the connexion is 114—members 11,099.—The Wisbeach Academy, under the patronage of this Society, is in a flourishing state. On the last day of the session, the anniversary of the General Bapt. Foreign Missionary Society was held. This Society has three Mission Stations in India, four missionaries, and several native assistants. Considerable success has followed their labors; at one station are 16 communicants, and 450 scholars.

In 1824 Mr. Benedict, in his History of all Religions, computes the number of Baptists in Scotland and Ireland at 100—ministers 100—members 12,000.

The Baptist Irish Society has been in existence

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genuine moments. Yet nothing is more familiar to us. So the analogy might be run through all the changes which animals and vegetables exhibit. Nor has the mind a right to reject the revelation of Christianity respecting a future state, until he has disposed of facts of precisely the same nature with which our world abounds. —*Rev. A. Barnes.*

NECESSITY FOR THE MEDIATION OF CHRIST.

On this subject I would appeal to the testimony left us by most distinguished modern philosophers (Dr. Adam Smith;) one who possessed great knowledge of the human heart, but unhappily was too little favorable to Christianity: yet viewing the approach of the close of life, he records feelings to which every heart must respond. In the third edition of the Theory of Moral Sentiments, second part, the author describes the real feelings of reflecting human nature. It will be recollect that he passed his life among philosophical unbelievers, and evidenced no disapprobation of their opinions: his judgment may, on that account, have the more weight in the argument. He says, "If we consult our natural sentiments (on the subjects of virtue and vice,) we are even apt to fear, lest, before the holiness of God, vice should appear more worthy of punishment, than the weakness and imperfection of human virtue can ever seem to be of reward. Man, when about to appear before a Being of infinite perfection, can feel but little confidence in his own merit, or in the imperfect propriety of his own conduct. In the presence of his fellow-creatures he may (even justly) elevate himself, and may often have reason to think highly of his own character and conduct, compare with the still greater imperfection of theirs: but the case is quite different, when about to appear before his infinite Creator. To such a Being, he fears that his littleness and weakness can scarce ever appear the proper object either of esteem or reward; but he can easily conceive how the numberless violations of duty, of which he has been guilty, should render him the proper object of aversion and punishment; and he thinks he can see no reason why the Divine indignation should not be let loose, without any restraint upon so vile an insect as he imagines himself to appear to be. If he should still hope for happiness, he suspects that he cannot demand it from the justice, but that he must entreat it from the mercy of God. Repentance, sorrow, humiliation, contrition, at the thought of his past conduct, seem upon this account, the sentiments which become him, and to be the only means which he has left of appeasing that wrath which he knows he has justly provoked. He even distrusts the efficacy of all these, and naturally fears, lest the wisdom of God should not, like the weakness of man, be prevailed upon to spare the crime by the most inopportune lamentations of the criminal. Some other intercession, some other sacrifice, some other atonement he imagines must be made for him, beyond what he himself is capable of making, before the purity of Divine justice can be reconciled to his manifold offences." The doctrines of revelation coincide in every respect with these original anticipations of nature: and as they teach us how little we can depend upon the imperfection of our own virtue, so they show us at the same time, that the most powerful intercession has been made, and that the most prevailing atonement has been paid, for our manifold transgressions and iniquities." —*Rev. David Brown.*

CHRISTIAN SCIENCE.

The principles of the Christian religion, like the laws of the natural universe, are founded in the eternal nature of things, and one is as unchangeable as the other. No principle but that of attraction could keep a material universe together; none but a principle of love can keep a moral universe together. Introduce the principle of repulsion into the solar system, and all the bodies which compose it must evidently be dispersed, and continue to depart from each other while they continue under the influence of this repulsion. Introduce the principle of hatred and perfect distrust into a moral universe, and all the order, harmony, and happiness among the beings which compose it must be immediately broken up, and if the nature of the beings admitted of it, the universe would be annihilated.

The object of the Christian religion, then, is not to establish any new moral law, but to explain and inculcate those which have existed since moral beings were first created. These laws are explained and enforced both by the precepts and examples of the Author of this religion. By the study of these precepts, the science of Christianity will be understood; by following his examples, these principles will be put into practice.

To understand fully the Christian science, a knowledge of all other sciences is necessary.—To practise fully the art of Christianity, all other arts must be applied. It is evident that no Christian can bring the principles of his religion fully into exercise, without constant aid from the art of printing. What missionary, what individual does not know, that the art of navigation has rendered powerful aid to the extension of the knowledge and practice of Christianity? Who does not know, that nearly all the useful arts are as necessary for accomplishing the purposes of the Christian religion, as for the acquisition of wealth, learning, power, or any other object of human pursuit? Who does not see, that every steam-boat, railroad, and canal, may and ought to be used for the extension of knowledge? Is it not evident, that when all other science is applied to the development and diffusion of Christian science, and all other arts applied to bring into the millennium will have arrived—that ignorance, crime, and poverty will have taken their flight from our earth—that every member of the human family will be happy?—that we shall have a heaven below? Who is not interested in understanding this science of sciences? Who will not beox to practise this art of arts?—*Family Lyceum.*

FAITH IN DEJECTION.

Lord, how variable a creature am I! Unstable as water, changeable as wind, different as the weather, when I am left, in any instance or degree, to myself. One of the kings of England, from his slackness, was called the *unready*; and the same name, with respect to my best concerns, will too often serve for me.

Sometimes I have a fair day of comfort of hope; but the clouds come on again, and gather blackness over my soul. Short and sweet was the hour of my spiritual delight; but the time of my dulness and drooping hath been frequent and long.

Blessed be thy name, O Lord, that my real state with thee doth not depend upon my vigor, liveliness, and constancy, but upon those only sure grounds, thy faithfulness, mercy, omnipotence, and truth. Whatever I am or may be in myself, thou art and wilt be always the same, and always the same to me.

The time, or rather the eternity is at hand, when my state will be unchangeable, and my frame will be unchangeable too. The crowns of glory cannot fade, nor those who wear them alter or decay. I shall both know, as I am known, and in all things shall be like to my immutable and glorious Saviour, when I get into his kingdom.

Why then should my present variations distress me? I live not by them, not for them, but upon a higher principle, and for a more exalted end. This is the time of faith in which I must wrestle, and labor, and strive against all the disadvantages of an evil nature and an evil world; and I am to look for strength from Christ, who will be honored in my weakness and deficiency, which compel me to give up myself incessantly to Him. He is engaged to preserve me by his own oath and unchangeable covenant; and, therefore, come fair, come foul, let me have either comfort or sorrow, all must be well at the last, for He hath promised, and most assuredly will give me, a safe and abundant entrance into heaven.—*A. S. Barnes.*

Only let me be assured that a fellow mortal is interested in Christ's salvation, and in the estimate which I form of his happiness I will not ask whether he is a king or a beggar; whether he is clothed in rags, or in purple and fine linen; whether the dark cloud of affliction is hanging over him, or he is rejoicing in the fulness of earthly prosperity. Because, whether his home be a cabin or a palace, whether his path through the world be planted with thorns or strewed with roses, I know on the authority of Eternal Truth, that ere long he will be a king and a priest unto God, will breathe the air, and rejoice in the beams, and join in the melody, and walk about in the golden streets of the heavenly paradise. I know that there will be a crown upon his head, and that his heart will be full of ecstasy, while he casts that crown at his Redeemer's feet, and bows and sings and shouts with holy reverence and seraphic fire. Art thou afflicted? then, Christian! Bear it without a word? Art thou poor? No, thou art heir to all the treasures of heaven.—Does thy conflict seem sharp and bitter? God thy Redeemer is coming to terminate it quickly, and cause that spirit now struggling with corruption, to rise, and soar, and range upon the plains of immortality. Oh, is it any wonder that the dying Christian, with heaven in his eye and heaven in his soul, longs to depart? Is it any wonder that it is so often the last office of the faltering tongue to exclaim, "Come, Lord Jesus, come quickly!" —*W. B. Sprague.*

Religious Association of Medical Teachers and Students, Philadelphia.—We learn by the Episcopal Recorder, that an association with this title has recently been formed in that city. The object of the society is to encourage young men during their studies to cultivate moral and religious lives. The following are the resolutions adopted at the formation of the Society.

Whereas, It being expedient that in all Christian communities, the service and exercise of religion should be promoted by every lawful means; and

Whereas, It being judged of especial importance, that young men, during the progress of their studies should be encouraged to cultivate moral and religious lives; and it being thought that these important objects may be promoted by the establishment of a Religious Association among the medical teachers and the young gentlemen who attend the Medical Lectures in the city of Philadelphia—

Resolved, That a "Religious Association" be formed by the medical teachers and students residing in Philadelphia, who may feel disposed to promote the objects aimed at by the "Association," to be entitled, "The Religious Association of Medical Teachers and Students of Philadelphia."

Resolved, That this "Association" be perfectly independent of any particular medical school. The objects of its creation, being not to subserve the interests of one institution in preference to any other, but to promote the great cause of religion.

Resolved, That the affairs of the "Association" be managed by a President, a Vice President, a Secretary, and a Committee of ten members.

Resolved, That all the Medical Teachers of the city of Philadelphia, and all the Medical Students attending Lectures in Philadelphia, be eligible as ordinary members, and that the Rev. Clergy be eligible as honorary members.

REVIVALS AMONG BAPTISTS.

Report of the State of Religion within the bounds of the New York Baptist Missionary Convention.

The Berkshire Association is now favored with general peace and uninterrupted fellowship. They have received 189 members the past year, and have encouraging prospects for the future. Total number of members, 1055.

The Seneca Association has received 166 members by baptism within the past year. The churches are united in faith and fellowship, and though some of them are in a languishing condition, others are enjoying "refreshing seasons from the presence of the Lord." Total number of members 1942.

The churches in Chautauque have most of them experienced severe trial during the past year, but are praying and hoping for returning peace. The prospects of some are beginning to brighten. In the two Associations by this name, 159 have been received by baptism. The whole number of members in both is 2165.

The Holland Purchase Association has also shared in the mercy of the Lord; 288 having been added by baptism. It numbers 1955 members.

In Genesee Association the spirit of benevolence is also witnessed. This body has received a pleasant accession by baptism. Sunday schools are well supported in this part of the State.

Monroe Association has shared largely in the outpouring of the Spirit, and has enjoyed an addition of 471 members by baptism. It numbers 2596 members. According to its age it is far ahead of many older bodies in Christian enterprise.

Ontario Association has received an accession by baptism, of 522, and numbers 2552 members. From the minutes of the Cayuga Association, we make the following extract: "Although our churches have not enjoyed as yet so great additions the present, as the preceding year, yet

there have been gradual accessions in numbers and in strength. Health and peace abound in the churches. We have great reason to thank God, and take courage. Dear brethren, let our motto be, Onward and together, for "the Lord hath spoken good concerning Zion." They have received by baptism, 215. Their whole number is 1992.

Among the churches in Madison Association, peace and harmony prevail. Converts who have been added to the church continue steadfast. Temperance and Sabbath schools are promoted. The whole number of members is 4227; added by baptism the past year, 253.

The churches composing the Cortland Association have experienced many testimonies of divine favor. They present in their minutes an addition of 226 by baptism. Their aggregate number is 3178.

The Onondaga Association numbers 2032 members, and has enjoyed the cheering addition of 285 by baptism. The Sabbath school cause flourishes here.

The St. Lawrence Association numbers 1714.

Baptismal seasons have been frequent in several churches, giving an addition of 283 by baptism.

Steuben Association embraces 24 churches, and 1534 members. The accession by baptism is 328, a precious manifestation of divine goodness.

The Black River Association, comprising the churches in Lewis and Jefferson counties, is in a state of harmony; their general prospects are encouraging, and several extensive revivals of religion are now in progress.

Many of the churches in Oneida Association have been favored with revivals, and considerable increase of members. They patronize the various benevolent and Christian enterprises of the day, and are about to form a County Sabbath School Union, to promote more efficiently the noble cause of Sabbath school instruction. The number of members in this body is 2697; and the number received by baptism is 336.

The Otsego Association has been pre-eminently distinguished by the merciful visitations of the Spirit. More than 560 have been added by baptism. Number of members, 2393. Every benevolent enterprise receives liberal support from the brethren of this body.

The Worcester Association, numbering 543 members, received 68 members the past year.

In the Bridgewater Association, composed of 13 churches, and 1154 members, 184 were added by baptism.

The accession to the Franklin Association the past year, was 262 by baptism. Some churches in this body have enjoyed pleasant seasons. The aggregate of members is 2490. Missionary and other benevolent operations find active friends in this body.

The Bottskill Association composed of 1380 members, received the addition of 53 by baptism.

The Saratoga Association has enjoyed a pleasant increase the past year; 294 were added by baptism. The whole number of members is 1815.

The Hudson River Association, composed of churches in the city of New York, and along the river, has been greatly blessed. It numbers 3913 members, and is ready in the promotion of all the great and good objects of the day.—Number received by baptism, 570.

The New York and Brooklyn Missionary Society, Auxiliary to the American Board, held their annual meeting at New York on Wednesday evening, Feb. 19th. The contributions and subscriptions at the meeting amounted to about \$4000. The collections of the society the past year amount to between 11 and 12,000 dollars. At this meeting, Dr. Wisner, of Boston, one of the Secretaries of the American Board, stated as the result of a survey and calculation made within a few weeks, that at least 49 new missionaries must be sent out the present year.—Eighteen are now under appointment.—*Zion's Advocate.*

The Rev. Richard Watson, of the Methodist Church, author of "Theological Institutes" and "Biblical Dictionary," died in London on the 8th of January.

In a late sermon to young men, delivered at the request of the Philadelphia Institute, Dr. Bedell said, "I have now been nearly twenty years in the ministry of the gospel, and I here publicly state to you, that I do not believe I could enumerate three persons over fifty years of age whom I have ever heard ask the solemn and eternally momentous question, 'What shall I do to be saved?'

In a pleasant village in Pennsylvania, containing about thirty-five families, it is not known that there is one male person who will pray in a school or in public.

BAPTIST COMMENTARY.

We understand that an arrangement has been made between the publisher of a Baptist edition of Henry's Exposition and the publishers of the Comprehensive Commentary, by which the edition of Henry is to be suspended, and an edition of the Comprehensive Commentary will be published, adapted to the use of the Baptist Denomination, by the Rev. James D. Knowles, Professor in the Newton Theological Institution.

Colinization in this case would be undesirable, and notwithstanding Mr. Sleight is not a member of our denomination, we think he has acted in a very honorable manner.

We have from the first, maintained the lawfulness of the alteration of Henry's work; and we still believe that it would prove to be a valuable one. But we feel no disposition to have a controversy on the subject. We are satisfied that the denomination are likely to be furnished with a commentary—the chief object which we had in view.—*Baptist Repository.*

ANOTHER MUNICIPAL DONATION.—We are informed by a gentleman who left Washington a few days since, that just before his departure, intelligence had been received at the office of the Colonization Society, of a second legacy of \$10,000 from New Orleans. Mr. Ireland, of that city, lately deceased, has left by his will to the American Colonization Society one-third of his estate, the whole of which is valued at \$30,000. This makes \$20,000 from New Orleans in one year, for this noble charity.—*New York Observer.*

THE CROSS OF CHRIST.—The cross is the sign of ignominy and suffering, yet it is the badge and glory of the Christian. Christ is the way we are to follow; and there is no way of attaining that glory and happiness which is promised in the Gospel, but by the cross of Christ.

For the Christian Secretary.

THE AGED CHRISTIAN.

There lives in the town of N. S. an aged Christian female, around whose dwelling the winds of ninety-seven winters have blown.—Her eminent piety has rendered her conspicuous in the neighbourhood, and served to endear her name to all the devout followers of Christ, who have shared the pleasure of her acquaintance.

Being stationed for a few months in the vicinity where she resides, and hearing her mentioned, as happily exemplifying the character which Jesus denominates the light of the world, I determined to visit her peaceful abode. She soon entered the room, leaning like Jacob, upon the top of her staff; she reached forth her withered hand, trembling with palsies of age, and welcomed me to the place. She immediately commenced the subject of religion, which was her theme; and poured forth the desires of a heart filled with the love of God. She indeed breathed a heavenly atmosphere. Her tenacious memory brought up the occurrences of her early youth, and portrayed them with the accuracy of passing events. Referring back to more than four score years, when the powerful influence of the Holy Spirit was first felt upon her heart, she found herself a lost and ruined sinner; in the high way to hell; after many days of prayerful anxiety and tearful penitence, she obtained a cheering evidence of her adoption, and at the age of thirteen, united with the second Baptist church in N. S. of which for eighty-four years she has been a consistent and faithful member. A brother of hers, (formerly pastor of this church,) died a few years since, at the advanced age of ninety-four, who for seventy-four years had been a successful preacher of the Gospel. It seemed while conversing with this individual, like being transported back to past ages, and holding converse with the dead. Humanity appeared to be a prominent trait in her character. There was no boasting of long years spent in the service of God; but if saved, a sinner saved by grace. The silent tear often stole unbidden down her withered face, while recounting the tender mercies of our heavenly Father. Strong confidence in the promises of God, cheered her spirits in these last years of mortal life. She repeated the 23d Psalm in a tone which plainly indicated that she drank into the very spirit of the Psalmist, "The Lord is my Shepherd, I shall not want," &c. With the expectation of soon passing through that dark vale, which causes even the proud soul of the hero to tremble and recoil within her, she proceeded, "yea, though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me; thy rod and thy staff, they comfort me." Then looking upwards to the house not made with hands, exclaimed; "surely goodness and mercy shall follow me all the days of my life, and I shall dwell in the house of the Lord forever."

The ground here consisted almost entirely of coarse sand, and the opposite side of the grave from the one on which they came up and stood, had fallen in and been dug out again. Had the same result happened to this side, in all probability some of them must have fallen in; at all events they were very much exposed to this unnecessarily dangerous calamity.

A few days since I attended a funeral in another town, and after the usual exercises at the house were performed, I began to make preparation to lead the procession, as is usual for the minister in all other towns that I had ever seen; but was informed by a friend present, that course had never been practised here.—

"The minister always follows the mourners,"—If he should happen to be a stranger, (thought Dr. H.) he must request some friend who is acquainted with all the relatives near and remote, at home and abroad, or he will not know where to make his entry among the procession. This course perhaps would be considered rather an unnecessary inconvenience, than an absurdity. But as these all took place in Connecticut, and as I am a Connecticut man, I think more "steady habits" would be desirable. I will mention but one more. In another town in this state I attended the funeral of a man of great property and extensive influence. After the funeral I was invited with a large party to the house to take tea, and the wife of the deceased, now a disconsolate widow, with a numerous family of children, sat at the head of a very large table and waited upon the company. This was no more or less than a large and social tea party. Being much astonished at the proceeding, I made inquiry and found that it was the prevailing fashion of the place to have a tea party succeed a funeral. As I meditated on this subject I thought we ought no longer to censure or despise the Hibernians for their "Irish wakes."

I will close this article by making a few suggestions, and 1st. If it lay with me I would impose a fine on any man that should ever open a coffin after it left the house, and this would probably save one thousand lives yearly.

2d. I would have no marching up to the grave by any persons (except those who were called there by duty and kindness to bury the dead. If the friends or others are desirous to see the depth of the grave, they can do so by standing at the head where the minister and relatives ought to stand without moving about.

3d. Let the religious exercises be exceedingly short. The house was the place for exhortation, which ought never to be omitted. Return thanks to friends for kindness, and a few well chosen words of exhortation, never exceeding three minutes in length should close.

AMICUS.

For the Christian Secretary.

BROTHER CAMPFIELD.

If there is joy in Heaven over one penitent sinner, it well may awaken joy on earth among Christians, where numbers are converted to God: and as the conversion of one soul is worth recording in the Archives of Heaven, it may not be beneath the dignity of the press, to record the simple facts which I am about to relate.

There was a Baptist church planted in this place, fifty years since they erected a meeting house, and as the providences

was reviled reviled not again," &c. Isaiah, iii. 7. 1 Pet. ii. 23. Instead of this, I have known professors who were actively engaged in the cause of Christ, and appeared ardently desirous to serve Him, but who *simply* for want of *meekness* and forbearance, towards those with whom they conversed, have counteracted all the good effects which would otherwise have resulted from their labors: and I know even a minister of the Gospel, who (to human appearance,) grieved away the Spirit of God, in the midst of a promising revival, chiefly by manifesting *impudence*, at the stubbornness of the impudent; and the delay of the anxious; the consequence was, that a congregation of Universalists was soon after established, which drew into its fatal net, many deluded souls who were so stumbled at the inconsistency of Christian *practice*, with Christian *principles*, that they could not believe the truth of a religion, which fails to produce that transforming influence upon the heart which is affirmed of it: "what do ye more than others?" I know a Universalist, who possesses a mild temper, and upright deportment, and who merely by his *meekness*, has influenced *many* to embrace his soul-destroying sentiments.—

Thus we see how greatly the cultivation of this one virtue would glorify God, and how important it is that all who profess the name of Christ, should learn of Him to be "meek and lowly in heart." O what a different aspect would the church present, if this "one thing needful" was more thoroughly learnt by every member!—how much more easily would *then* prevail among them! and then, would they not only find rest for their *own* souls, but for many who are now wandering from the Ark of Safety!

C. E. D.

ORDINATION.

Ordained in Seekonk, Mass., January 22d, Mr. Frederic Bestor, as Pastor of the Baptist church in that place. Sermon by the Rev. Mr. Pattison, from 2 Thess. iii. 4.

CHRISTIAN SECRETARY.

HARTFORD, MARCH 16, 1833.

We learn that Professor Chase, and Rev. Mr. Roscoe, Missionaries of the Baptist Board, have arrived in Paris. A chapel is to be open in that city, in which the former is to preach in English, and the latter in French.

TEMPERANCE.—By our exchange papers, it appears that the Anniversary of the 26th February, was very generally observed. If we may judge from what has come under our own observation, more success efforts are now making in this cause, than at any former period.

FUNERAL IN EXERCISES AT BOSTON.—A funeral was made to make as usual, that I had friend presented here, our journeys.—

LOTTERIES.—The states of N. York and Pennsylvania have recently passed laws, prohibiting the sale of Lottery Tickets within their limits, after the present year. In Alabama an act of abolition has passed; the legislature of Virginia it is believed will likewise fix a time, after which it will be penal to sell tickets in that state. This is encouraging, and should lead those who believe them to be injurious to Society, to use all lawful and proper means for their abolition in every State.

THE EMANCIPATOR.—The first number of a weekly paper with the above title, has just been issued in N. York, by Rev. Charles W. Denison, late Editor of "The World," Philadelphia. The leading object of this publication is, "the entire and immediate emancipation of all slaves;" whilst the vices most prevalent will meet a just reprehension. Mr. Denison is well known in some parts of this state, as an animated writer, and an active Philanthropist. Publication room, 126 Nassau street; price \$2 per ann.

THE MANUAL LABOUR DEPARTMENT OF WATERVILLE COLLEGE, is in successful operation. A bill granting \$500 for the use of this Department, has passed one branch of the Legislature of Maine.

BY THE LATEST ACCOUNTS FROM PORTUGAL, THERE SEEMS TO BE SOME PROSPECT THAT PEACE WILL SOON TAKE PLACE IN THAT DISTRACTED COUNTRY, THROUGH THE INTERVENTION OF FOREIGN POWERS. DON MIGUEL TO LEAVE PORTUGAL, AND A REGENCY TO BE APPOINTED IN THE NAME OF DONNA MARIA.

CONNECTICUT BAPTIST LITERARY INSTITUTION.

Sum required \$100.00. Subscription already reported, \$9,310.37 ADDITIONAL.

Fairfield, 100.00 Wilton, 5.00 Total, \$9,415.37

Deficiency, \$585.63.

Accompanying the subscription of \$100, (which is on hand in cash,) is the proffer of another \$100, provided a Female Department be connected with the Institution. On this question nothing definite can be said, as it has not been agitated by the Committee.—

Wisdom and propriety will direct when the Trustees shall have been appointed. On other questions proposed by the generous subscriber, a private communication may be expected in a few days. Mention is publicly made of the proffered increase to this subscription, and the condition of it, to show that a growing interest is felt in this State in relation to the education of our youth, both male and female—an interest which cannot fail to animate the hearts of the friends of our contemplated Seminary.

The Rev. A. Bolles has been appointed to go out and solicit subscriptions to complete the sum necessary for this object. Still it is desirable that subscriptions should be forwarded by mail, from every quarter, to facilitate and expedite the business.

In behalf of the Committee, G. F. DAVIS, Hartford, March 16, 1833.

At the annual meeting of the Hartford Temperance Society, held on the 13th day of March, 1833—

Whereas, the members of this Society are occasionally under the necessity of procuring ardent spirits, on the occasion of sickness or bodily hurt in their families; and whereas growers are in a measure supported and countenanced in the continued sale of distilled liquors, for general use, by our application to them for these articles; and whereas the several apothecaries in the city have expressed a willingness to supply themselves with cheap, as well as other spirits, and to sell them on strictly Temperance principles, that is, only when they have good reason to believe they are wanted for medical or chemical purposes, and at prices usually sold by grocers:—

Therefore, Resolved, unanimously, That hereafter, so long as we can obtain these articles of our apothecaries, as aforesaid, we will purchase the same of them exclusively, and use our influence to induce all the friends of Temperance to do the same.

Voted, That the Preamble and Resolution now adopted, be signed by the President and Secretary, and be furnished for publication, to the several papers in the city.

JARED GRISWOLD, President.

A. M. COLLINS, Secretary.

From the National Intelligencer.

LIST OF ACTS.

PASSED AT THE SECOND SESSION OF THE TWENTY-SECOND CONGRESS.

An act to explain an act, entitled "An act to reduce the duties on coffee, tea, and cocoas," passed the twentieth of May, 1830.

An act to establish a Land Office in the Territory of Michigan.

An act to improve the condition of the non-commissioned officers and privates of the Army and Marine Corps of the United States, and to prevent desertion.

An act in aid of an act entitled "an Act for the relief of James Barnet."

An act making appropriations for the Engineer and Ordnance Departments.

An act authorizing the Commissioner of the General Land Office to issue patents to persons therein named.

An act to authorize the County Commissioners for the county of Peoria, in the State of Illinois, to enter a fractional quarter section of land for a seat of justice, and for other purposes.

An act granting an additional quantity of land for the location of Revolutionary Bounty Land Warrants.

An act to amend an act, entitled "An act to alter and amend an act to set apart and dispose of certain public lands for the encouragement of the cultivation of the vine and olive," approved the 19th of February, 1831.

An act for the purchase of certain copies of Watson and VanZandt's Statistical Tables, and to authorize a subscription for the continuation of the same.

An act to secure to mechanics and others, payment for labor done, and materials furnished in the erection of buildings in the District of Columbia.

An act for the construction of a road from the Mississippi river to William Strong's on the St. Francis, in the Territory of Arkansas.

An act for making Calais and Pembroke, in the State of Maine, ports of delivery.

An act making appropriations in part for the support of Government for the year 1833, and for certain expenditures of the year 1832.

An act in addition to the act for the gradual improvement of the navy of the United States.

An act making appropriations for carrying on the fortifications of the United States during the year 1833.

An act amendatory to an act, entitled an act for the relief of Robert C. Jennings, one of the executors of James Roddy, deceased.

An act making appropriations for the Indian Department for the year 1833.

An act for the further improvement of Pennsylvania Avenue.

An act to authorize the laying out and constructing a road from Line Creek to the Chat-hoochee, and for repairing the road on which the mail is now transported.

An act for the payment of horses and arms lost in the military service of the United States against the Indians on the frontiers of Illinois and the Michigan Territory.

An act to change the names of William B. Finch and Elizabeth B. Finch, to that of William Compton Bolton and Elizabeth Bolton.

An act to amend an act entitled "An act to grant a quantity of land to the State of Illinois, for the purpose of aiding in opening a canal to connect the waters of Illinois River with those of Lake Michigan, and to allow further time to the State of Ohio for commencing the Miami Canal from Dayton to Lake Erie.

An act prescribing the mode by which patents for public lands shall be signed and executed.

An act to authorize the President of the United States, to cause the public surveys to be connected with the line of demarcation between the State of Indiana and Illinois.

An act to explain and amend the 17th and 18th sections of "An act to alter and amend the several acts imposing duties on imports," approved the 13th of July, 1832.

An act to improve the navigation of the Potowmack River between Georgetown and Alexandria, and for other purposes.

An act to incorporate the Georgetown Free School, and Orphan Asylum, in the District of Columbia.

An act supplemental to "an act for the relief of Alexander Claxton," passed on the 23d day of May, 1830.

An act further to extend the powers of the Board of Canal Commissioners for the improvement of the Tennessee River in the State of Alabama.

An act making provision for the publishing of the documentary history of the American Revolution.

An act further to provide for the collection of duties on imports. [This is what has been called "The Revenue Collection Bill."]

An act to revise the act entitled "an act supplemental to the several laws for the sale of the public lands."

An act declaring the assent of Congress to an act of the General Assembly of the State of Virginia hereinbefore recited.

An act for improving the navigation of certain Rivers in the Territories of Florida and Michigan, and for surveys, and for other purposes.

An act establishing a port of entry and delivery at the village of Fall River, in Massachusetts, and discontinuing the office of Dighton.

An act making appropriations to carry into effect certain Indian treaties, and for other purposes, for the year 1833.

An act to create sundry new land offices and to alter the boundaries of other land offices of the United States.

An act making appropriations for Indian annuities and other similar objects, for the year 1833.

An act further to extend the time for entering certain donations on claims on land in the Territory of Arkansas.

An act to modify the act of the 14th of July, 1832, and other acts imposing duties on imports. [This is Mr. Clay's Bill.]

An act making appropriations for the revolutionary and other pensioners of the United States, for the year 1833.

An act for the more perfect defence of the Frontiers.

An act granting certain lots to the President and Directors of the Georgetown College, in the District of Columbia.

An act supplemental to the act entitled "an act for the final adjustment of land claims in Missouri."

An act to authorize the Legislature of the State of Ohio to sell the land reserved for the support of religion in the Ohio Company's and John Cleves Symmes' purchase.

An act making appropriations for the naval service for the year 1833.

An act making appropriations for certain fortifications.

An act in relation to the Potowmack Bridge.

An act making appropriations for the civil and diplomatic expenses of the Government for the year 1833.

An act to amend an act entitled "an act supplementary to the act for the relief of certain surviving officers and soldiers of the revolution."

An act authorizing the removal of the office of Surveyor General of Public Lands, south of Tennessee.

An act making appropriations for the support of the army for the year 1833.

An act supplementary to an act entitled "an act concerning a seminary of learning in the territory of Arkansas," approved the 2d of March, 1827.

An act to authorize the issuing of a patent or patents to Samuel Hall.

An act in addition to and in alteration of an act entitled "an act vesting in the Corporation of the city of Washington all the rights of the Washington Canal company, and for other purposes."

An act to authorize the President of the United

States to exchange certain lands belonging to the Navy Yard at Brooklyn for other lands contiguous thereto.

An act making appropriation for carrying on certain works heretofore commenced for the improvement of harbors and rivers, and also for continuing and repairing the Cobs Creek Road and certain Territorial Roads.

An act to establish a town at St. Mark's in Florida.

An act making appropriations for the Public Buildings and for other purposes.

An act authorizing an alteration in the election districts for members of the Legislative Council of the Territory of Michigan.

An act prolonging the second session of the fifth Legislative Council of the Territory of Michigan.

An act authorizing the Governor of the Territory of Arkansas to sell the land granted to said Territory by an act of Congress approved the 12th of June, 1832, and for other purposes.

An act to carry into effect the Convention between the United States and His Majesty the King of the Two Sicilies, concluded at Naples on the 14th day of October, 1832.

An act to extend the provisions of the act of the 2d of March, 1807, entitled an act to prevent settlements being made on lands ceded to the United States until authorized by law.

An act to explain and amend the act to alter and amend the several acts imposing duties on imports, passed July 14th, 1832, so far as relates to hardware and certain manufactures of copper and brass and other articles.

An act for the relief of the widows and orphans of the officers and seamen who were lost in the United States schooner the Sybil.

An act for the relief of William Tharp.

An act for the relief of James Taylor, of Kentucky.

An act for the relief of Eleanor Courts, widow of Richard Henley Courts.

An act for the relief of the mother of Fitz Henry Babcock, late a lieutenant in the navy of the United States.

An act for the relief of Farish Carter.

An act for the relief of John D. Scott.

An act for the relief of Enoch Wilcox.

An act for the relief of the heirs and legal representatives of George Dodge, deceased.

An act for the relief of Samuel Goode.

An act for the relief of Samuel Carpenter.

An act for the relief of Edward B. Eabot.

An act for the relief of Newton Berryman.

An act for the relief of Joseph Gaston, of South Carolina.

An act for the relief of Raphael Paine and Elias Arnold.

An act for the relief of Algernon S. Thurston.

An act for the relief of Elizabeth Scott, assignee of Alexander Scott, Jr.

An act for the relief of Absalom Boles.

An act for the relief of James Gibbons and Sarah Price, widow of William Price and Philip Stoughton.

An act for the relief of Jean Baptiste Saucier.

An act for the relief of Eugene Borrell.

An act for the relief of Daniel Johnson.

An act for the relief of Elias Eaton, an assistant Surgeon in the army of the United States.

An act for the relief of Thomas Triplett.

An act for the relief of Russell Hotchkiss and others, owners of the brig Stranger.

An act for the relief of

CHRISTIAN SECRETARY.

POETRY.

From the N. E. Christian Herald.

The following admirable lines from the gifted pen of Mrs. SIGOURNEY, the sweet singer in our American Israel, will be read with feelings of mournful pleasure, by all who retain a high respect for the memory of Dr. ADAM CLARKE.

To the Editor of the N. E. Christian Herald.

Sir—I send for the columns of your paper, a brief tribute to the memory of Dr. Adam Clarke, one of the greatest men which our own age, or any other age of the world has produced.

Respectfully,

Hartford, Feb. 1, 1833.

L. H. SIGOURNEY.

ON THE DEATH OF DR. ADAM CLARKE.

Know ye a prince hath fallen? They who set
On gilded throne, with rubied diadem,
Caparison'd and guarded-round, till death
Doth stretch them 'neath some gorgeous canopy,
Yet leave no foot-prints in the realm of mind—
Call them not kings—they are but *erected men*—
—Know ye a prince hath fallen?—Nature gave
The signet of her royalty—and years
Of mighty labor won that sceptred power
Of Knowledge, which from unborn ages claims
Honour and empire, such as time's keen tooth
May never waste.—Yea—and the grace of God
So witness'd with his spirit, as impell'd
To deeds of Christian love—that there is *read*—
A monument for him, which hath no dread
Of that fierce flame that wrecks the solid earth—
—I see him 'mid the Sheelands, spreading forth
The riches of the Gospel—kneeling down
To light his lamp in every darken'd hut;
Not in the armor of proud learning brac'd,
But with a towed girdle, as to wash
The feet of those whom laughy princes scorn—
I see him lead the rugged Islander
Even as a brother,—to the Lamb of God—
Counting his untold soul more precious far
Than all the lote of all the world's world—
—I hear his eloquence—but deeper still,
And far more eloquent, there comes a dirge
Over the wild wave—All that ye boast of man,
Is as the flower of grass."

Farewell!—farewell!

Pass on with Wealey, and with all the great
And good of every nation—yea!—pass on
Where the cold name of sin, which sometimes throws
Unholy shadow o'er the heaven-warm'd breast,
Doth melt to nothingness—and every surge
Of warring distress, in whose eddying depths
Earth's charity was drown'd—is sweetly lost
In the broad ocean of Eternal Love.

From the Sunday School Journal.

MOUNT ARARAT.

(From Smith and Dwight's *researches in Armenia*.)
Sick at heart of these abominations of the false prophet, and wishing to retreat from our dirty den for meditation becoming this holy day, we walked into the fields to gaze upon Mount Ararat, and reflect upon the time when Noah in this very valley builded an altar unto the Lord, and offered that acceptable sacrifice of a sweet savor, which procured for him self and his posterity a divine title to the earth and its productions, and the solemn covenant that "while the earth remaineth, see I am an harvest, and cold and heat, and summer and winter, and dry and wet, shall not cease." We first saw that mountain the morning we entered Nikhehevian, and during the three weeks we were in the valley of the Aras, nothing but cloudy weather during a few days obscured it from our sight. It was nearer at any point between here and Erivan, but perhaps no where did we have a better view of it than from this place. The natives know it under no other name than *Masis* in Armenian, and *Aghur-dagh* (heavy mountain) in Turkish. The name of *Ararat*, by which it is called among Europeans, is applied in Scripture only to a *country* which is in one instance called a kingdom. The similar name of *Arard* was given by the Armenians, long before they had received the Scripture account of the flood by their conversion to Christianity, to the central, largest and most fertile province of their country, the one which, with the double exception of some two hundred and thirty years, was the residence of their kings or governors from the commencement to the termination of their political existence, and nearly in the centre of which this mountain stands. The singular coincidence, considering the ease with which so distinguished a province might be named by foreigners for the kingdom itself, argues much for the identity of the Ararat of Scripture with the Ararad of Armenia. It was on the mountains of Ararat that the ark rested after the flood; and I certainly not among the mountains of Ararat, or of Armenia generally, or of any part of the world, have I seen one, the majesty of whose appearance could plead half so powerfully as this, a claim to the honor of having once been the stepping stone between the old world and the new. It lies N. 57° W. of Nakhchivan, and S. 35° W. of Erivan, on the opposite side of the Aras; and from almost every point between the two places, the traveller has only to look across the valley, to take into one distinct field of vision, without a single intervening obstacle, the mighty mass from its base to its summit. At Erivan it presents two peaks, one much lower than the other, and appears to be connected with a range of mountains extending toward the northwest, which, though really elevated, are in comparison so low, as only to give distinctness to the impression of its lonely majesty. From Nakhchivan, not far from a hundred miles distant, and also from our present point of observation, it appears like an immense isolated cone of extreme regularity, rising out of the low valley of the Aras; and the absence of all intervening objects to show its distance or its size, leaves the spectator at liberty to indulge the most sublime conceptions his imagination may form of its vastness. At all seasons of the year it is covered far below its summit with snow and ice, which occasionally form avalanches, that are precipitated down its sides with the sound of an earthquake, and with the steepness of its declivities, have allowed none of the posterity of Noah to ascend it. It was now white to its very base with the same hoary covering; and in gazing upon it, we gave ourselves up to the impression that on its top were once congregated the only inhabitants of the earth, and that, while travelling in the valley beneath, we were paying a visit to the second home of the human race.

Two objections are made to the supposition that Scripture refers to this mountain when it speaks of "the mountains of Ararat." One is, that there are now no olive trees in its vicinity, from which Noah's dove could have plucked her leaf. And it is true, so far as we could learn, that tree exists neither in the valley of the

Koor nor of the Aras, nor on the coast of the Caspian, nor any where nearer than Batoom and other parts of the eastern coast of the Black sea, a distance of seven day's journey of a caravan, or about one hundred and thirty miles in the circuitous route that would thus be taken. But might not a dove make this journey in a day? Or might not the climate then have been warmer than it is now? The second objection is drawn from the fact that some of the old versions and paraphrases, particularly the Chaldee and Syriac, refer "the mountains of Ararat" to the mountains of Kurdistan, where there is, not far from Jezereh, a high mountain called Joody, on which the Moslems suppose the ark to have rested. But if the ark rested on that, the posterity of Noah would, most likely, have descended at once into Mesopotamia, and have reached Shiran from the north; while, from the valley of Aras, they would naturally have kept along on the eastern side of the mountains of Media, until they reached the neighborhood of Hamadan or Kermanshah, which is nearly east of Babylon. Such is the route now taken every day by all the caravans from this region to Bagdad. The Armenians believe, not only that this is the mountain on which the ark rested after the flood, but that the ark still exists upon its top; though, rather from supernatural than from physical obstacles, no one has yet been able to visit it. A devout varabated, their legends relate, once attempted, for this purpose, to ascend the mountain. While yet far from the top, drowsiness came upon him, and he awoke at the bottom, in the very spot whence he had started. Another attempt resulted only in the same miraculous failure. He then took himself more fervently to prayer, and started the third time. Again he slept, and awoke at the bottom; but now an angel stood before him with a fragment of the ark, as a token that his pious purpose was approved and his prayer answered, though he could never be allowed to reach the summit of the mountain. The precious gift was thankfully received, and is to this day carefully preserved as a sacred relic in the convent of Echmiadzin.

From Badger's Weekly Messenger.

A TALE OF TRUTH.

A few years ago, I became a resident in a village in the western part of this State. I was much surprised at the state of society. I found that on the Sabbath, the grog-shops were open; and those who were considered the most respectable of the town, were their constant visitors.

There was a club of young men that met almost nightly, to drink and gamble. They were infidels in practice and principle; and what made it still worse, they were all, with one exception, married. They had gone on in this course, for four or five years, apparently growing worse every year. What must have been the feelings of their wives, when, night after night, week after week, and year after year; they returned to their homes in the same state of brutal intoxication? Had they been men who never knew the advantages of education, there might have been some excuse, but this was not the case. They had all enjoyed the privilege of a good education—two or three were college bred.

One night, being more than usually intoxicated, one of their companions became perfectly insensible, and fell under the table.—They raised him up, laid him on the table, and placed cents on his eyes; and, with all the hardness which drunkenness gives, one of them arose and pronounced his eulogy, declared him to be a good fellow, and I regretted his untimely death. After amusing themselves in this manner, for some time, they con-lucte'd their degraded companion to his residence. But, alas! he never joined them any more. He was put to bed; and the next morning, a raging fever set in, and during the day, he burst a blood vessel, and before the week had expired, he was deposited in the cold and silent tomb. He died at the age of thirty-eight years, leaving a wife and three children. His companions attended his funeral.

Next morning, another of the club, (Mr. P.) was missing. His hat was found upon the bridge, and about eight o'clock, the body of the miserable man was drawn from the water.—Still the remainder continued their midnight orgies. In about two months, a third was taken down, and died a bloated, drunken sort.—He had commenced life with fair prospects; married a beautiful woman, and, at the age of thirty-one, he died unregretted. His last words were, "I Spent my life in Brandy." A minister of Christ, (Mr. C.) called to see him.—He scoffed at all ideas of a future state, and died with a perfect indifference to her hereafter.

The next called to his last account, was a young man scarcely twenty-five. His irregular course of life, brought on a quick consumption. I saw him when his feeble limbs refused to bear the weight of his emaciated frame, he was perfectly indifferent to the future—we could make no impression on his mind, and in the morning of his days, in the spring of life, and in the opening of manhood, he also died, a victim to intemperance. Two out of the six, still remained. They were both men of science, and of high literary attainments. Mr. M. was about thirty-two or thirty-three years old. He united with a highly cultivated mind, most bland and pleasing manners. Talents he had, and of the first order, and when free from the intoxicating fumes of liquor, he was calculated to be an ornament to society. He had, if we were not naturally,

"An art of fixing MEMORY in another's heart,
But that they saw him, did not see in vain,
And, once behold, would ask of him again."

In spite of his habits he was beloved, and would have been highly respected. For while the loss of his associates apparently made some impressions, but, alas! it was like the morning cloud, and early dew—it passed away. He lost his situation under government; he had squandered his property, and, at length, weary of life, and discrediting the future, the wretched and misguided man put a period to his existence.

One still remains, as a brand plucked from the fire. He was like a bark in the midst of a tempestuous ocean—for a long time, he wavered, tossed about between hope and fear, sinning and repenting, but, at length, we trust he is safely moored. For three years, he has been a steady and acceptable member of the church of Christ—the only one out of the six, who was not wrecked upon the ocean of intemperance, wafted on by infidelity.

ESSAYS ON KNOWLEDGE.

BY G. W. LIGHT.

In my first essay, I recognized the doctrine of the existence of a Creator and Governor of the Universe, which I consider established. But this, together with many other propositions which I may assume as correct, without entering into a discussion of them, may be illustrated in the course of the series. I shall however bear in mind the department in which I am writing, and endeavor, in all cases, to keep within

the sphere of simple philosophical reasoning.

There are two kinds of knowledge; *intuitive* and *discursive*. Intuitive knowledge is immediate perception of truth; discursive, that which is obtained by deduction of reason. For example—the knowledge that a whole is greater than a part, is obtained by immediate perception; while the knowledge that three angles of a triangle are equal to two right angles, is obtained by deduction of reason.

All the knowledge possessed by the Author of the Universe is probably intuitive; all the knowledge man obtains, is acquired by intuition and deduction of reason.

The doctrine of *innate ideas* may be considered as exploded; though there is not so great a difference in the opinions of the different schools of philosophers on this subject, as some suppose. That sensation and reflection furnish mankind with the first materials of all their knowledge, is not now disputed.

It is said that the mind is the eye of the soul. This is undoubtedly true in some sense; but I think it will lead to less confusion, as to terms, to assume that both the mind and the soul are comprehended in the term *mind*. I consider the mind as including all of what is called the spiritual part of man. It may therefore be more proper to say, that the faculty of understanding is the eye of the mind. It is also said, that by vision the mind perceives truth, as by vision the eye sees light. This is very well, except that, strictly speaking, *understanding* should be substituted for mind, in this case.

Some have been led to the conclusion, that a knowledge of every thing is necessary, in order to understand any one thing fully. This is unsound. If the mind could know all truth, it would be as comprehensive as the mind of God. As the eyes may see corporeal objects, without seeing the nature, the number, the form, positions of their interior elements, so the mind of man may know things and truths, without knowing all their causes, relations, properties, and effects. The eye may see the ocean, without being able to see its depth or extent; and the mind of man may see God, without being able to know all the perfections of his infinite nature. One truth after another may be communicated to the mind, in its present state, by intuition and deduction of reason, as perfectly as if it were in possession of all other truths. Every thing above human comprehension, may properly be termed *mystery*.

CONSEQUENCES OF FRIGHT.

Some years since, a handsome and very intelligent youth, whose name was Henry Lewis, a son of a respectable attorney, was placed for a probationary time, previously to an intended apprenticeship, with a surgeon and apothecary, in the immediate neighborhood of one of our great public schools. He had not been there long before one of the scholars who lodged at the surgeon's, in league with the servant boy of the house, devised the following stratagem to frighten him. One night during the absence of the master, the servant boy concealed himself under the bed of Henry, before the latter retired to rest and remained there till the hour of midnight, when, on a preconcerted signal of three raps at the chamber door, it suddenly opened, and in stalked the school boy, habited in a white sheet, with his face horribly disguised and bearing a lighted candle in his hand; the servant boy in the mean time keeping up the bell under Henry with his back. How long this was acted it is not known; it was done long enough, however, completely to dethrone the reason of the unfortunate youth, who, it is supposed, immediately covered himself with the bedclothes and so continued till the morning. On his rising at the usual time, some one of the family went up to call him, and not answering, except by incoherent cries, he was discovered in the state described. The melancholy tidings of his situation were conveyed to his friends, on his removal to them; the facts having been disclosed partly by the confession of the servant boy, and partly by the unfortunate youth himself during the few lucid intervals that occurred in the course of the first year after his misfortune. His parents were both then living; they are, however, since dead, and the little property they left to support him is exhausted, together with a small subscription which was also raised to furnish him with necessities, and to remunerate a person for taking care of him. He is perfectly harmless and gentle, being rather in a state of idiocy than insanity, seldom betraying any symptoms of violent emotion, except occasionally about midnight, (the time of his unhappy disaster,) when full of indescribable horror he exclaims, "O! they are coming! they are coming!" All hope of a recovery is at an end; more than 20 years having elapsed since the catastrophe happened. This pitiable case may prove an awful warning to the inconsiderate and mischievous of both sexes. T. B.

DUTIES OF A MINISTER'S WIFE.

A minister's wife should never betray the confidence reposed in her by her husband, and report the opinions, views, and feelings which he has communicated in the seasons of their private conversation. The secrets he deposits in her bosom, are to be as sacredly observed and guarded, as the ring, which, on the morning of their union, he placed upon her finger.

Prudence to be displayed in all her conduct towards the church. Probably, the chief part of prudence lies, in a proper government of the tongue; a virtue, in which the female part of the human race have not been supposed greatly to excel. A very large proportion of the disturbances which agitate the surface, and extend their influence to the very depths of society, arise from imprudent language.

There appears to be in one half of society, an incurable propensity to relate what is to the disadvantage of their neighbors; and in the other half an indestructible appetite to relish the slander, when it is reported. Now a minister's wife should most anxiously guard against this propensity in herself, and most assiduously labor to abate this appetite in others. Let her, wherever she goes, remember, that there are many waiting and watching for her words, which they will be sure to reverberate with the mimicry, though not with the fidelity, of an echo. Let her tongue never deal in sarcasm, satire, invective, censure, or slander. Let it be an invariable rule with her, to SPEAK ill of NO ONE. She should never appear fond of receiving ill reports from others. If she have a taste of this kind, gratification enough will be found her. Like a queen bee, she has no need to roam abroad in quest of honey—she may sit at home in indolent repose, while the whole hive of gossips, and tattlers, will collect for her, an exuberant supply. Let her rather discourage these humoring, busy insects, and convince them that she has neither ear for their buzz, nor taste for their honey.

Let her never betray a secret, which she has been compelled to receive; nor become umpire between two contending parties, since in what- ever way her decision is pronounced, she is almost sure to offend one of them. She should avoid, as much as possible, the appearance of favoritism. Some there must be, with whom she will be more intimate than others; but this fact, if it be known, should be but little seen; and her friends should be always such, as by the common consent of the society would be allotted to her; of course, they should not be minions selected to sustain the character of fawning sycophants, purveyors of news, or tools of selfishness. In all her deportment towards the church, she should maintain a dignified, though not a proud consciousness of her station, blended with the greatest affability and affection. The law of kindness should be on her lips, and all her conduct should be so many displays of the meekness of wisdom. Her dignity should prevent the highest from being obtrusive, her kindness should make the lowest feel that she is accessible. Without being a busy body and meddling with the concerns of others, she should make the interests of her friends her own. Her advice and assistance should always be granted when asked, but never distributed in a way that would render it unwelcome and little valued. Over all institutions which have been formed in the congregation, with a more direct reference to the relief of female necessities, she ought to preside with wisdom, meekness, and zeal. Her influence should be discreetly exerted in forming the general and pious habits of the younger females. She should be the friend of the poor, and be often seen in the chambers of those of her own sex, when they are visited with sickness. With so much to engage her attention, she will have little leisure for visits of useless show, or expensive intercourse. Such she ought not to be expected to keep up, for her time can be more usefully and properly employed. For visits of mere gossip, or etiquette, she ought not to be put in requisition; and if she is, she should resist the attempt, which is thus made to ensnare her by the bonds of fashion or of folly. She is the wife of a man, whose master is God—whose business, the salvation of souls—whose scene of labor, the church of Christ—and the consequences of whose exertions, whether they succeed or fail, are infinite and eternal, let her act accordingly.—Church Member's Guide.

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F. J. HUNTINGTON, of this city, is agent for the above work.

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This Periodical has been published several years under the direction of the Massachusetts Sabbath School Union. This Society has now become a Baptist Institution, and the Treasury will continue to be published under its direction.

According to the original proposals each number will contain at least twelve pages, 12mo. Price 50 cents per annum, in advance. If the subscribers are as numerous as heretofore each number will contain twenty-four pages.

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